COWLEY

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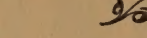

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Cowley

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of Subjects Missionary and Religious

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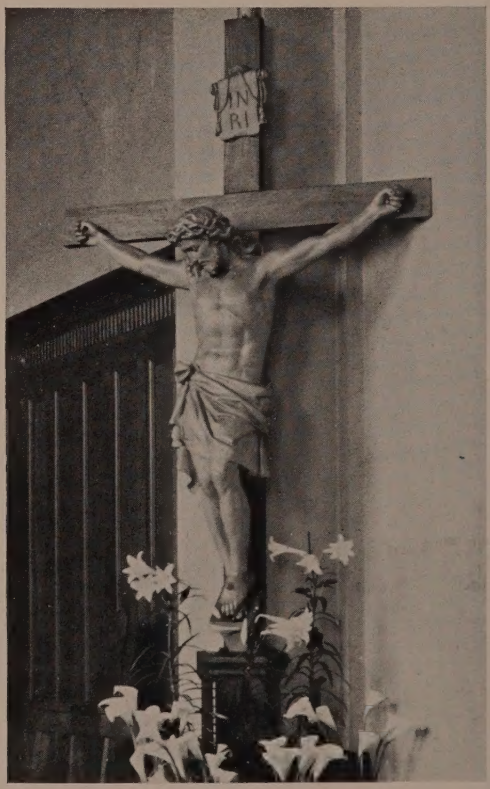

THE CRUCIFIX SHRINE
In the Church of the Advent, San Francisco

WE ADORE THY CROSS, O LORD, AND WE PRAISE AND GLORIFY THY HOLY RESURRECTION: FOR BEHOLD BY THE WOOD OF THE CROSS THE WHOLE WORLD IS FILLED WITH JOY.

Cowley

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NOTES ON SOME QUESTIONS CONCERNING RELIGIOUS LIFE

By LUCIUS CARY, S.S.J.

II

IF our considerations on the Religious Life and State a ruled by our conception of that State as a creation the Will of God for the maintenance of the Spirit of hol ness in the Church, we shall then value the conditions which the life is regulated in proportion as they serve foster and protect the perfection to which the lives th set apart are dedicated. Mere regulation may be simp restrictive and unfruitful, cramping the spirit and crushin the will instead of refining and training it towards perfe service and perfect charity. If freedom of spirit and fervo of charity do not manifest themselves increasingly in Co munity life, such failure would seem to indicate that eith the Rule of Life or else the mode of government and i administration were in fault. *'The care of discipline love,'* and if the corporate life of discipline does not produ a corporate spirit of generous love and of sanctity, it woul seem to be falling short of the Divine Vocation. As wa said before, the Rule of Life and the form of governmen are the means provided and accepted for the perpetuatio of the spiritual energy divinely communicated in the origina creative vocation given to the Founder. If it should prov in experience that this purpose is not served, then adjustmen or revision may be needed, but it is to the inner spiritua reality that attention should be paid when any such revisio adjustment, or enlargement is taken in hand. The Rule o Life and the regulations or Statutes, by which the governmen of a given Community are ordered and the mutual relation and responsibilities defined, are the formal means by whic the corporate existence of the Community is maintained i continuity. By these the entity of the Religious family is estab lished which enables it to enter into stable relations with thos who seek admission into it, and to undertake responsibilitie with regard to the temporal and spiritual interests of th

members. It is this continuous corporate existence that entitles the Community to administer and receive the Vows by which each several Religious is bound.

In view of the sacredness of the Vows and the dignity of the Religious State, it is obvious that the responsibility vested in the Community is a grave one. This gravity is reflected in the specific enactments issued in the Roman Communion by the Holy See, and by the careful legislation embodied in the new Codex of Canon Law.

It is hardly necessary to observe that the Roman legislation has no sort of obligation among ourselves in our separate and independent conditions; but it would be folly to ignore the fruits of so vast an experience and so cultivated a discretion, particularly when such legislation is of a restrictive character expressly ordered to meet contemporary and universal needs.

Among the most noteworthy of such enactments has been that requiring a period of Temporary Vows between the satisfactory completion of the Noviciate and the admission to Profession under Perpetual Vows. We would note that it is to be a satisfactory completion of the Noviciate, for such a period as is required is not intended as a protracting of the Noviciate training to cover any deficiencies whether in the teaching and discipline or in the response. The significance of this regulation is to be measured by the fact that it has in recent years been imposed as an obligation even upon the most venerable and old-established Orders.

And what significance do we find?

From the earliest ages of Monastic or Religious Life in the Church no other practice was known than that of Profession made with life-long obligation as soon as the Noviciate or training period was finished. It was not until St Ignatius in the middle of the XVIth Century founded his Society as a militant Order to combat the rising forces of heresy, as well as to propagate the Christian and Catholic Faith among the heathen, that permission was sought and given for a period of life under Temporary Vows before final Profession. The

lines on which the Society of Jesus was fashioned were nove as the aims for which it was intended were ambitious. Pro longed and intensive training with proved loyalty of self devotion must be an essential part of the preparation o those who were to fight in the van of the battle against th forces of individualism and disintegration.

It is perhaps not possible to know to what extent th spiritual genius of the Founder perceived that the spirit o the Protestant Reformation carried with it an essential indi vidualism which would demand not only theological skil and intellectual resourcefulness but a highly developed spiri of disciplined surrender for successful opposition. Be tha as it may, the fact remains that in the Europe of the begin ning of the modern era, in the period that followed th epoch of Humanism and the Renaissance, the spirit whic found religious expression in the Protestantism of the Ger manic races was met by the emergence in the Catholic Churc of a renewed spirit of discipline. The weapon used for th encounter must be not only keen but finely tempered. Thi suggested interpretation of the facts obviously cannot be too much laboured. It is enough to note that the introductio of this novel feature in Religious organisation correspondec in the spiritual economy with the appearance of the new disruptive principles, the energies of which have been in creasingly active up to the present critical condition in whic not only Europe but the whole world is involved. For th rest it is again significant that when three centuries late the concession of a period of Temporary Vows granted t the Society of Jesus was made a requirement before admissio to Solemn Profession in other and even old-establishec Orders, the enactment was imposed explicitly in view o the danger of the invasion of a secular spirit into th heart of the Religious Life.* That is to say, it was for th maintenance of the purity and integrity of the Monastic and Religious spirit and not in the interest of the individual tha the ordinance was imposed. For the ten centuries betwee

*See Decree *'Neminen latet,'* 1858.

St Benedict and St Ignatius there was no thought of any other procedure than that a life-long Profession should follow a completed Noviciate. With the invasion of the Protestant spirit, which was accompanied by an attack on the Monastic and Religious Life, a great protagonist of the Catholic cause initiated the idea of a preliminary period of temporary profession for the perfecting of the forces under his control. Finally for the stabilizing and perfecting of the Religious State as an instrument of sanctification in face of the corrupting influences of modern thought and modern laxity of morals, the authority of the Western Church has insisted upon the application of this safeguard for the maintenance of a high standard of perfection. Is there not some significance in this movement?

The question of the advisability of introducing a period of temporary Vows between Noviciate and life Profession is being widely canvassed in our own Communion, but it is doubtful whether the real reasons for its introduction are clearly grasped, or the implications seen in their true light. Opinions largely based on sentiment obscure clear judgment. It may be worth while therefore to set out as briefly as possible some of the aims and conditions that should be taken into account and weighed. And before all else a word should be said concerning the Vows, their nature and their effect.

The fundamental idea of a Vow is of a promise made to God as an act of special devotion in view of what He is. The scope of the Vow may be temporary or perpetual, but for the time of its duration it carries with it the idea of perseverance. An offering or devotion reaching into the future is made of deliberate purpose, and, during the time specified when the offering is made, the Sovereign Authority of God demands fidelity in discharge of the undertaking. Hence any failure to fulfil the obligation thus created is in effect withholding from God His due, and is an invasion of His right. Any wilful violation is of the nature of sacrilege. In view of the sacredness of the obligation thus created by

devotion, it is of supreme importance that the greatest deliberation should be exercised, both with regard to the nature and demand of the obligations and also with respect to the reasonable capacity of the subject (aided by the grace of God) to discharge the obligation. When, therefore, the Vows are in question by which admission to the Religious State is effected, the Community, under whose auspices the State is entered and into whose membership entrance is sought, is responsible in the highest degree for the instruction and probation of the Candidate before the privilege is granted. Thus a Community inspired by a sense of its own corporate Vocation would offend against the spirit of that Vocation if it were to grant admission to one of whose ability to live up to that Vocation it was not satisfied; but it would also do a grievous wrong to the whole Religious State if it were to encourage any candidate to enter that State without reasonable evidence of a capacity for perseverance. And the quality of perseverance to be sought is not what might be called that of negative acceptance of conditions, but a positive and constant fulfilment of the conditions as a means towards that perfection for which the Religious Life is ordained.

It is here that the practical value of the interposition of a period of Temporary Vows appears. The period of Noviceship is devoted to the formation of character according to the specific spirit of the Community, as well as to the technical instruction in the requirements of the Religious State in general and of the particular Society. The aptitude and docility of the Novice give valuable evidence of the reality of the Vocation, and of the sincerity of the response. Yet, however well used the period of Noviceship may be, however strict the scrutiny that precedes judgment, there is an element still lacking in the probation which only the experience of life under Vows can give. For there is a spiritual relationship between the soul and God, created by the undertaking of Vows, beyond that which an intention or a promise can afford. It is as though a fresh tension were set up by the new sacredness that is brought into the life. It is by no

means an unknown thing to find that the seemingly ideal Novice should after Profession fall very far short of the measure of perfection that was anticipated. Though vows that are only for a limited duration cannot of themselves create the full spiritual relationship of a final consecration, they can at least introduce the life to a relationship that is fuller and more demanding than that of the tutelary state. In experience they do raise the life on to a far higher level, and intensify the desire for the final consecration to which the soul believes itself to be called.

It would of course be presumed that no admission to such first Vows would be granted without an explicit intention on the part of the Candidate to proceed to final self-consecration when the Community should be prepared to undertake the responsibility of administering the life Vows. Meanwhile the daily and hourly experience of life on the new spiritual level, in intimate association with those who have been advanced to the still higher state, must be of inestimable value for the training in perfection, as well as for probation with regard to the ability of the soul to bear the whole spiritual weight of the life consecrated to the spirit of the Cross.

What then is the status and condition of those who have been admitted to Profession under Temporary Vows? Such answer as may be given to this question should be clearly reflected in the ordinances of any Community which makes provision for such a period before final acceptance. From what has already been said, it will be remembered that the Profession of a subject is the admission to the Religious State under the auspices of a given Religious family or Society which accepts responsibility for the proved fitness of the subject, and assumes a further responsibility for his or her subsequent maintenance and protection in things temporal and spiritual. That is to say, the new relationship to God created by the self-devotion of the Holy Vows is accompanied by a contract between the subject and the Community. On the one side are the Holy Vows and more particularly that

of Obedience by which the soul is consecrated to God and dedicated to the service of the Community; on the other is admission to fellowship and to the privileges and rights of the Community. The fact that a Profession is temporary means that the contract is not final and absolute but terminable, and that it is actually terminated at the end of the specified period unless it be explicitly renewed.

What has been set forth above concerning the spiritual value and purpose of the period of Temporary Profession would lead to the inference that the decision as to a further proceeding to finality would rest primarily with the Community. The subject trained and disciplined in the Noviciate desires whole heartedly to make the act of self-consecration and is provisionally accepted subject to the probation that experience of life in Temporary Profession will afford. It is for the Community to decide whether the promise of the Noviciate is fulfilled, whether it can undertake the final responsibility for Life Profession. This, however, does not mean that the subject is under strict obligation to go forward. If experience of life on the higher level reveals unsuspected disabilities, there is freedom to retire when the time comes for renewal. In such case the obligations are automatically ended, and the subject returns to the secular estate.

Where the whole purpose and intention are but dimly realized, there is sometimes an anxiety lest the imposition of delay should unsettle those who are subject to the process. But, if instead of allowing the period to be regarded as delay, it is shown to be an opportunity for real advance in Religious and spiritual experience, with the aim of securing a higher degree of perfection in the whole body, then any really humble and generous soul would accept what was prescribed and find not discouragement but inspiration. Much, if not all, must depend on the dignity of the ideal that is set before the eyes of those who are in training both in the instructions of their teachers and in the living example of those to whose fellowship they aspire.

(*To be continued*)

THE LAY APOSTOLATE *

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?"—St Matthew xx. 6.

THIS morning I want to depart, in a way, from the primary teaching of this parable, and I would ask you to exercise your imagination. Can you imagine our blessed Lord standing here before this congregation on this Septuagesima Sunday, in the shadow of Lent? Have you imagination enough to picture Him standing here and asking those of you who have been coming here for years this question which He asked those men whom He found standing idle at the end of the day, "Why stand ye here all the day idle?" You have been Christians for ten, twenty, thirty, forty or more years. What have you done? What have you done for Christ? What have you done for the spread of His Kingdom? "Why stand ye here all the day idle?" We have been looking back to Christmas, and today everything changes. The ecclesiastical year swings around as a door on a hinge swings, and we begin to look towards Easter, and we begin to put on the violet vestments of Lent. We begin to count the days to Easter, and in the Gospel today here is our Lord renewing the call to duty. Imagine Him standing here before you this morning: "Why stand ye here all the day idle?" The average answer of the average Christian would, I expect, be something like this: "Well, I am not a priest, you know. I cannot preach; no call for that. I am not a Sister, I cannot go out and do social service work and spend a good part of my day in prayers. I am not a Sunday-school teacher, there is no need for me, nobody has asked me; and even if I were asked, I do not really think I am fitted for it. I am very busy, my days are full of engagements and work, and I am pretty tired. I come to church on Sunday, I contribute what I can to the offertory. What more can I do? When I picture our Lord

*A sermon preached at the Church of St John the Evangelist, Boston, by the Reverend Father Powell, S.S.J.E., on Septuagesima Sunday, 1937.

standing before us saying: 'Why stand ye here all the day idle?' He doesn't mean me. Do you think that I am one of those idlers? Are you going to rub this in at the beginning of Lent?"

The real weakness, or one of the real weaknesses of Christianity, I think, is this: a failure to recognize that the very fact of being Christians calls for us to be active propagandists for Christ. The conversion of the world waits for the conversion of the men and women, the laity of the Church, to become—not merely passive but active in the service of Christ. Here and there we see little local instances of activity—individuals, who bring their friends to baptism, to confirmation, to Holy Communion, to prayer and all of those means of grace where we can find our blessed Lord. But the conversion of the world waits for the conversion of the laity to become something more than passive servers of our blessed Lord.

Why did He come into the world? He Himself says: "For this cause came I into the world, to bear witness to the truth." "For this cause," He tells us Himself, that was the object—"to bear witness." And then, before he left the earth, He said: "Ye shall receive power, after that the Holy Ghost is come upon you." And, "Ye shall be witnesses unto me in Jerusalem,"—in your own home,—"in Judea"—in the State—"in Samaria"—in South Africa, to the coloured people, "and unto the uttermost parts of the earth."

That is the argument for foreign missions. That is what I mean when I say that the world is waiting for the conversion of the laity, of people like ourselves, of people like you who sit in these pews. It is waiting for your conversion from passive to active servers of Jesus Christ. You say: "That is all very well; that is just pulpit talk; that is just words, words; it means nothing. You don't tell us what to do. Just words. That is the way you leave us. What do you

mean by witnesses? I can't go and preach in Boston Common. I can't come and preach in the church. I can't lead classes."

Well, I will tell you. The witness we have to bear is two-fold. There are two kinds of witness. There are many more, but I will mention two. First, *the Witness of Character.* You have got to be better men and better women. You may say: "You leave me in a fog still. I cannot any more make myself better than I can lift myself by my own shoestrings." You can be better by girding yourself afresh for prayer. You can be better by not allowing yourself to be agitated and annoyed and vexed by everything that happens. You can be better by not living on the surface of things, being distracted from Jesus by every newspaper, every magazine, every invitation that comes, counting everything more important than Christ, everything more important than coming to Mass, everything more important than making a retreat. Did you ever try to make a retreat? Well, you try it. You plan for it, and before the week is over, you will have all sorts of things trying to stop it, and if you are an average Christian, you will let them stop you. There is always an excuse for not coming to Mass on week-days—you come on Sundays because it is an obligation and you know it is a sin not to come. There is always an excuse for not making the Stations of the Cross, always an excuse for not coming to the Rosary.

To become Christlike, and to be Christlike, we must live with Christ closer than with other people, and if you don't live with Him, you won't be Christlike, and if you are only passive, the world will not be converted. "For this cause came I into the world," He said. "Ye shall be witnesses unto me." "Ye shall receive power"—not in your own power. You received power when you were confirmed, you received the Holy Spirit. But you say: "Well, suppose I do these things, what will happen?" Well, Jesus Christ will be lifted up, and He will draw all men unto Himself—"I, if I be lifted up, will draw all men unto Me." He will be lifted

up in you and will draw all men—not to you, but to Jesus Christ in you.

That is one way to bear witness. We must become better. We know we are not good, we Catholics know we are not good. Mr Chesterton, when in Ireland, noticed how, when he went up North, he would say to a man: "Are you a Protestant?" the answer was: "Yes, and I'm a good Protestant." And down South he would ask a man: "Are you a Catholic?" And he would reply: "Yes, but a poor one." At least, we know we are not good. We know we are not what we ought to be, but we can become true witnesses and become more Christlike if we give ourselves to more prayer, more frequent attendance at Mass and other devotions, in church or at home.

And then, not to detain you too long, the second thing is: *The Witness of Faith.* First of character, next of faith, the faith that *believes!* David Hume, the agnostic, was once twitted because he went every Sunday to hear a certain well-known evangelical of that day, John Brown, preach. Mr Hume's friends twitted him, and said: "Why do you go every Sunday to hear a man whose teaching you don't believe?" And Hume said: "No, I don't believe all he says, but *he* does, and I need to go once a week to hear a man who believes what he says."

And that is the trouble with our preaching: we don't believe. We don't believe, and therefore we cannot make others believe. If I really believed that this church was on fire, or that carbon monoxide gas was oozing from a radiator, and that in a minute some of you might be dead, don't you think I could tell you about it in such a way that you would believe, or in a way you would know that *I* believed it? But we preach as if we didn't believe it; we have a few notes; we have little classes, and people come and go away, and everything is as it was before. Nobody believed.

Think of the tremendous force of faith. Look at Germany; look at Italy. A little group, really only a small company,

believed in a Hitler, a Mussolini. You may not believe in them, but those people did; a little group of people did believe in their message, and it has permeated a whole nation. It has made Germany over, and Italy over, too. You may not like what it has made them over into, but it has made them over—faith in an individual, allegiance to a man.

Looking outside the Church, may not the amazing growth of the Salvation Army be traced in large degree to their vivid sense of the truth that every member of the Church without exception is called to the Christian ministry? With them, a convert is immediately made a worker. Almost as soon as he rises from the penitent form, he is put to do something. There are signs that the time is near when the word "laity" will regain its etymological significance of "chosen people," a "holy nation," a people for God's possession; and when the layman will recognize that he, as a member of the "Laos," has a divine commission differing not in kind to that of the clergy, but only in the degree in which certain spiritual powers are conferred.

Well, think what might happen if a little group here really believed in Christ. It might mean the conversion of this nation. That is the way men witness. By Character and Faith—Faith in Jesus Christ as of One who lives in us, and Whom we may find here—"where two or three are gathered together"—and at any time and any day. When we begin to bear witness, men will be dedicating their lives as priests, girls will desire to try their vocations in Religion. You know it is a long time since one of our boys has been ordained in this church. There was a time when we had more priests in the ministry from this congregation than any other church in the country. That was the time when there were novices from this congregation in every novitiate in the American Church, save one; more missionaries from this one congregation than from all the churches of our Communion in New England put together. But that has stopped now. Why?

Because our faith has died down. Conversions will begin again when we begin to bear witness by our character; and a Christlike character can only be obtained by communion with Christ, by keeping close to Him and Him alone, close to Him to the exclusion of everyone else; finding Christ in the children, finding Christ in our work, finding Christ in our friends, as well as at the altar in our Communion. And then we shall bear witness by our faith. It is the gift of God, but faith must be cultivated. "Why stand ye here idle?"

I remember a traveler in Westmoreland. He was lost in the fog one night. He was going to Keswick, and didn't know the way. There were a few stars breaking through the fog now and then, and he found what he thought was the polar star. So he plodded on, keeping the star in sight, for Keswick, he knew, lay to the north. But it was a rather hopeless sort of business, and he was afraid to fall asleep lest he should die, for it was a cold, damp night. He was beginning to lose hope of finding his way, when he saw what he thought was a little light coming down the hill. One minute he would see it, and then it would be lost behind bushes and dips in the hillside. At last he saw that it was a boy with a lantern, and he cried out, "Hey, there! Can you tell me where Keswick is?" And the boy said: "Where do you want to go?" "I want to go to Keswick," the man said. And the boy said: "You can't get to Keswick tonight. You are a long way from there, you could never get there in this fog. You had better stay with my father and mother tonight. You can't make Keswick tonight." And the traveler said: "Where are you going?" "I am going to a Bible-reading, and some of the other people who live on the hill are going, too." And sure enough, as he spoke, little lights were seen twinkling down the hill, sometimes lost through the whinberry bushes and then coming into sight again, and the boy said: "There they are coming from the cottages." And the traveler said: "Well, son, I was trying to find my way by a star like the wise men,

but wasn't doing very well, and your light was a star for me in the dark." And the boy said: "Well, master, we all ought to be stars, hadn't we?" And he asked him to come to the Bible-reading, and the traveler went with him to the cottage, quite full of people, who had come down to hear the Bible read, for most of them couldn't read it for themselves.

And it made me think of that verse in Daniel, the 12th chapter, and the 2d and 3d verses: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, (God grant that we may be with them) and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." That is the promise!

HOW TO HELP US

WE suggest five ways in which our friends and readers may help the Society of St John the Evangelist:

(1) By subscribing to the Quarterly, COWLEY, and inducing others to do so.

(2) By prayer.

(3) By contributing to the General Funds of the Society, to the support of the Monastery and Novitiate at Cambridge, or to the support of any Branch House:

(a) By a yearly subscription.

(b) By a donation.

(c) By preaching and collections.

(4) By including the Society in your will.

(5) By becoming a member of the Fellowship of St John, or a Priest-Associate or Lay-Associate.

MUSIC OF THE CHURCH

ON the evening of Monday, February 15th, Mr Everett Titcomb and the Choir of the Church of St John the Evangelist gave another of their noteworthy recitals of plainsong and other liturgical music at the Church in Bowdoin Street, with an unusually large and appreciative audience in attendance. The recital, as in other years, was concluded with the Service of Benediction.

Of the program, Mr Redfern Mason, musical critic of *The Boston Transcript,* wrote as follows:

'Under the leadership of Everett Titcomb, organist and choirmaster, the singers of the Church of St John the Evangelist last night gave a "recital" of plainchant and other liturgical music.

'I quote the word recital with intention, because the idea underlying the performance was divine service, not the giving of a concert.

'It included the oldest music of Christianity, the plainsong setting of psalms and versicles, music that probably represents the chanting of the Jewish synagogue as edited according to Hellenic musical theory.

'There was an *Alleluia,* not necessarily less ancient, but more florid, as it should be, for according to St Augustine, it expresses the pouring out of the fullness of the heart in such joy that the words are almost forgotten in holy enthusiasm.

'The sequence, *Victimae Paschali,* was sung to English words. It sounded well, though in Gregorian, generally speaking, anything but the original Latin seems a solecism. For it was to the Latin words that the ancient tunes were composed, and any change seems something in the nature of a divorce. . . . In the two Benediction hymns, credited, both words and melody, to St Thomas Aquinas, we had the authentic vernacular of the ancient Church, music of pure devotion.

'Coming to the beginnings of harmony we heard a *Kyrie* sung in open fifths, beautiful with a sort of unearthly charm. For the fifths of unaccompanied vocal music are not the fifths of the modern piano, which, of course, are out of tune.

'Very moving were the numbers by the Spaniards, Vittoria and Morales. The latter composer was represented by an antiphon* in which he subtly suggests a shuddering discord on the word "Peccavimus" ("we have sinned"), a device that brings to mind Milton's "At a solemn music:

> till disproportioned sin
> Jarred against Nature's chime, and with harsh din
> Marred the fair music that all creatures made
> To their Creator."

'The ricital included settings of *Panis Angelicus* and the *Ave Verum Corpus,* the work of Mr Titcomb, music of a spiritual and, at the same time, almost childlike beauty, that will make them beloved by many.

'It was not a concert, I repeat; it was something better; it was sacred music sung for the edification of the faithful, and sung with sincerity and real beauty.'

On the evening of April 4th, Low Sunday, the Choir will sing again under the direction of Mr Titcomb at the Boston Public Library in connection with a lecture on Liturgical Music. It is hoped that out of these recitals and lectures there may be the beginning of a Schola Cantorum in Boston.

*Note. This antiphon for a double chorus by Cristobal Morales (1500-1553), in Latin, the English translation of which is: *"Let us throughly amend, because our souls have sinned through ignorance: lest suddenly the day of death overtake us: and when we seek a space of penitence, we may be not able to obtain it. Incline thine ear, O Lord, and show thy mercy upon us, for we have sinned against thee. Remember, O man, that thou art dust, and that unto dust thou shalt return."*—was sung at St John's, Boston, on Ash Wednesday during the distribution of the blessed ashes, its traditional place in the liturgy.

A WINTER SUNDAY

WINTER has been much too kind to us in Muskoka. Until recently we have had little snow and very warm weather with a lot of rain. As a result, it has been very hard to get about, for the roads have been covered with glare ice. The farmers have not been able to get their wood out of the bush for want of snow and frozen ground for sleighing. Even the fields have been covered with the slipperiest kind of ice, and walking has been very dangerous.

On one of these icy Sundays one of the Fathers ventured forth from the Bracebridge mission house with a guest who was an excellent driver. Even with chains on, it was not easy to keep on the road; and, when it was necessary to pass anyone else, it was nerve-wracking, for the road was narrow and the ditches deep, and in some cases there was a fall away from the road into a deep ravine. We hardly expected anyone to be at St Peter's for Communion at 8.30, for all the people live at a distance; but the fire was burning brightly, and very soon the congregation began to arrive. All except a few of the older people for whom the road was impossible were there. In this hilly country, glare ice is a real obstacle to a walk of a couple of miles or so except to the strong and agile.

In the Communion Service at St Peter's there is always a sense of real devotion. The little log Church (Granny's Church) is cozy and bright with pictures and candles. The service is homelike in its simplicity. It is a joy to put the Blessed Sacrament into the toil-worn hands of men, women and children. There were twenty-one that morning. After church, a breakfast lunch was eaten, and then a visit was made to a chronically sick man who, with the help of his brave and cheerful wife and a very big family of children, manages to keep the farm going. The children are like a little army. Each has his or her job, and there is no confusion or disobedience. Every face beams with happiness. Here dinner was served. The grown-ups had plates and knives and forks. The children had saucers and spoons. Everything was very clean.

The conversation was mostly about our dear friend, the Reverend Walter Jarvis, who cared for this Mission for several years and is now the patron saint. We heard all about the funny things he and Tuck (the horse of this family) did when he borrowed that long-suffering beast. Tuck knew all the places where he got a good feed of oats and would never pass the gate. If he was forced pass, he would take the first opportunity to get loose and return there while Father Jarvis was visiting another home. Like the camel, he ate a great deal when he had the chance and lived on his fat at leaner stalls.

After some more visits we pressed on to a Sunday School which is held in a house. Here two families live together, and can muster a Sunday School of twenty between them. There is almost no furniture, and the children are scantily clad, but they are very well behaved and always seem happy. A toy of Mickey Mouse's dog Pluto which lies down and gets up, wags its tail, and so on, gave a lot of pleasure and afterwards formed a good illustration of free will and determinism for the lesson. A few candies were distributed, and then we hurried on—as much as the ice would let us—to the next place.

The road was getting so bad that it looked as if we should have to return home without having the service, for fear of getting stranded; but fortunately it began to snow, and that took off some of the slipperiness, although it gave us a very snow-covered windshield. We went out to the far end of the settlement to see a faithful old communicant who was sick in bed. On the way we found the Church fire lighted and everything ready for service. We stopped a moment to give Bibles to two boys so that they could do their "Sunday School by Post" lessons. In spite of the bad road, the Church was nicely filled for Evensong. Only a few were absent who could not have been expected to venture on the dreadful roads. We got safely home to the mission house about eleven o'clock that night.

R. F. Palmer, S.S.J.E.

A LETTER FROM CALIFORNIA

AFTER an absence of about six years I have just returned to the work in San Francisco. It may be of interest to our readers if I try to make some sort of evaluation of what I can find the Society is still doing in San Francisco and the vicinity.

Since my arrival here on October 1, 1936, I have been asked many times whether I find changes in the parish of the Advent. I find the changes characteristic of any living body or social community or family. I have been asked also many times whether I notice any "falling off" in interest or numbers. Frequently I have replied that on the contrary I have experienced a "rising on!" As was to be expected, a number of beloved and familiar faces are missed. They have increased the number of our parishioners in Paradise. On the other hand, most certainly there is a considerable number of new members: men and women, boys and girls, who are entering vigorously into the various activities of the parish life and work.

The parish of the Advent continues to be closely identified with the life of the Diocese and of the Church Universal. It can still be truly said that we are touching the life of the Diocese and making a real contribution of personal cooperation at many points in the diocesan life. It is quite certain that if one or another of the diocesan authorities should be asked about the attitude of the parish toward the life of the Diocese and the Church in general, it would be answered that the Church of the Advent is noteworthy for its constant loyalty and coöperation on the part of its clergy and lay people.

On returning to the life and work of the parish, I have been particularly impressed by the unmistakable signs of supernatural holiness in the lives of a great many of our people. In this respect, I have been reminded often of the frequent teaching of our Father Founder. In a great many

instances on the part of both families and individuals there are seen a joyous and quite selfless faith and hope in the face of deep sorrow, irreparable bereavement, poverty, and unemployment, and the other common and natural difficulties in the Way of the Cross. We all know how often the Father Founder taught us along these lines. For many years this has been a special characteristic of the parish of the Advent, and the supernatural fruit of the Spirit is still here, glorious and triumphant.

The apostolic character of the life and work of the parish continues strong and evangelical. For many years the parish has made generous contribution of personal work in behalf of our brethren in special need: in prison, in poverty, in hunger, in the various institutions both of the Church and of the State. A few examples chosen at random would be the Laguna Honda Home for the aged and homeless, the Boy Scouts, and the Church Home for aged women. There is a strong and vital tradition of social service here. For about ten years now, one or more of the Fathers has ministered to the St Cyprian's Mission for the negro Church people of San Francisco. The work is going on vigorously as a diocesan mission with Father Humphreys as Vicar.

Perhaps it is hardly necessary to remind our readers that the parish continues its unswerving loyalty to the full sacramental privileges of the Church. For a good many years now, there have been the daily Eucharist and the perpetual reservation of the Blessed Sacrament. Faithful and needy souls from literally all over the world seek out the Church of the Advent. The Fathers and Brothers living and working here rejoice at the special call to us to serve in this strategic missionary outpost. We believe that it still is true that here is the only daily Eucharist in any of our parishes and missions in this great metropolitan bay region. Here the Blessed Sacrament may be had for the sick and dying, instantly. Here is a confessional built into the very fabric where sacra-

mental absolution is offered regularly and by appointment. The Fathers and Brothers of the Society have carried on here now for over fifteen years. We rejoice in the affectionate and appreciative good will of our Bishop and the other clergy and the lay people of the Diocese. By God's grace and by the efforts of those who have lived and worked here, we are loved and trusted and relied upon for many responses to the needs of human souls.

The Community of the Sisters of St Saviour still look to us for spiritual counsel and the usual sacramental ministrations. They are still carrying on cheerfully and bravely at their Convent, faithful in their daily rule of life, and the care of the children entrusted to them.

It is somewhat difficult through a few impressions such as these to suggest to our absent readers the irresistible charm and appeal of the Church of the Advent and all its life and work. Those of us who have been here a good many years take a genuine delight in seeing newcomers arrive to join our staff in some bewilderment and even misgiving, only to find themselves slowly but surely becoming enthusiastic and dyed-in-the-wool spiritual children of this fair ground and goodly heritage.

It seems characteristic of the brethren in our various houses to have a chronic feeling of shorthandedness. "We are seven,"—three professed Fathers, one professed Brother, and three lay Candidates. We beg of those who may read these few lines that they will remember us before God, especially that we may grow in holiness and in numbers in accordance with His will.

CHARLES P. OTIS, S.S.J.E.

San Francisco, January 7, 1937.

Cram & Ferguson, Architects.

PROPOSED ALTAR IN ST JOHN'S CHAPEL
THE MONASTERY CHURCH, CAMBRIDGE

COMMUNITY NOTES

THE fifth of January this year was a day of special rejoicing and thanksgiving in the Society, for it was the twenty-fifth anniversary of the solemn profession of our Father Superior. We were in the midst of our winter retreat in Cambridge at the time and therefore unable to mark the event with proper outward festivity. All of the brethren who were at home attended a sung Mass of which the Father Superior was the celebrant and afterwards were permitted to "break retreat" long enough to offer our felicitations.

✠

FATHER Burton pronounced his vows in holy religion at Cowley, Oxford, in 1912, in the days when our novices were trained only at the mother-house in England. Since 1916 the novices of the American Congregation have been trained on this side of the Atlantic. A novitiate for the Canadian Province was started in 1928, and one for the Province of the Far East in 1936.

✠

AT the present time, two Japanese novices are being trained at the mission house in Kiryu, Brother Mark and Brother Luke. The latter, whose name in the world, was Shibukawa Hiroshi San, was clothed as a novice on February 1st by the Father Provincial.

✠

ON February 27th, at the mother-house in Cambridge, Mr Glenn R. Shaffer received the habit of the Society and the name of Brother Raymond.

✠

THE Father Superior preached the Three Hours at St Agnes' Chapel of Trinity Parish in New York City on Good Friday; Father Dale at the Church of St John the Evangelist, Boston; Father Banner at St Agnes' Church, Washington, D.C.; Father Powell at St Anne's Chapel, Arlington Heights, Mass.; Father Williams at the Church of St Mary the Virgin, New

York City; and Father McDonald at St John's Church, Portsmouth, New Hampshire.

✤

YOUR prayers are asked for Retreats for Sisters at All Saints' Convent, Orange Grove, Maryland (April 5 to 10), Father Dale; and at St Margaret's Convent, Boston (April 9 to 24), the Father Superior. For Sermons at Kent School, Kent, Conn. (April 11), the Father Superior; at Bridgeport, Conn. (April 11), the Father Superior; at St Paul's School, Concord, N. H. (April 25), the Father Superior; and at Grace Church, Providence, R. I. (May 8), the Father Superior. For a Conference of the Superiors and Assistant Superiors of the Society of St John the Evangelist, the Order of the Holy Cross, the Order of St Francis and the Brotherhood of St Barnabas, to be held at the Monastery in Cambridge (May 31 to June 3). For the Clergy Conference of the Diocese of New Jersey, at Trenton (June 14 to 18), the Father Superior.

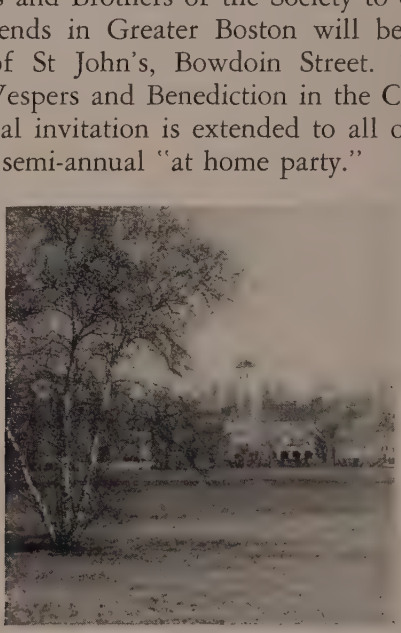
✤

ACTING as the official representative of the Father Superior, Father Williams will make a visitation of our houses in Japan this summer. He will also represent the Society at the celebrations in Tokyo and other centers which are being held this year in connection with the fiftieth anniversary of the Nippon Sei Ko Kwai (the Holy Catholic Church in Japan). The board of trustees of the Church of St Mary the Virgin has given Father Williams a five months' leave of absence from the parish. He will leave New York on Easter afternoon and sail from San Francisco on April 1st on the *Asama Maru* of the N.Y.K. Line. Returning from the Orient in June, he will make a visitation to our house in San Francisco, and during the month of August will be priest-in-charge of the Chapel of the Holy Name at Cragsmoor, New York.

THIS year there is a concurrence of Ascension Day wit our patronal festival of St John *ante Portam Latinam.* Th feast of the Ascension of our Lord will, of course, be kep on May 6th, and St John will be transferred to the followin day.

✤

ON Thursday, May 6th, the semi-annual reception give by the Fathers and Brothers of the Society to our associate and other friends in Greater Boston will be held in th Schoolroom of St John's, Bowdoin Street. This will b preceded by Vespers and Benediction in the Church at 7.4 P.M. A cordial invitation is extended to all of our friend to attend this semi-annual "at home party."



The Monastery of St Mary and St John

THERE will be a Mass and Corporate Communion for ou associates and the members of the Fellowship of St John a the new Monastery Church in Cambridge on Friday, May 7th at 7.30 A.M.

✤

OUR branch houses in New York and San Francisco and th brethren of our Canadian Province will make announcement later concerning the special services and meetings in con nection with their local observance of the patronal festiva

As a result of the special appeal which the Boston members of the Fellowship of St John made after Christmas, a sum amounting to over $200 has been received and turned over to us for the purchase of bedding, towels and other furnishings for the new wing of the Monastery. We have in addition received a number of gifts of sheets and towels from individuals. We want to take this opportunity to thank all of our friends who have so kindly and generously made contributions for this purpose, and especially the committee of ladies who planned the appeal and carried it out.

✠

A NUMBER of persons have asked us if it would be possible to furnish a whole room of the Monastery in memory of some departed one. Yes, indeed. Three friends have already done so, giving us $100 each for the furnishing of some room, among them the Father Superior's office. Through the great generosity of another friend, the complete equipment of the kitchen, serving pantry and laundry has been given and installed. There are the sacristies, two common-rooms, the refectory and some twenty or more cells yet to be furnished. The Father Superior or Father Dale would be glad to give further particulars to any who may be interested in this project of the furnishings. ✠

IT is our hope that before the end of the summer we shall be completely moved into the new Church and Monastery and thus be able to plan a number of retreats and conferences at the guest house. We have in mind three retreats to be held in September, for priests, seminarians and laymen. Further details of these will be announced in the summer number of COWLEY.

✠

WITH this issue of COWLEY we begin the tenth volume. Our greatest need at the present time is an increased number of persons who will not only subscribe to the magazine themselves and keep informed of our life and missionary activities, but will also try to interest others in the Society by sending

them a gift subscription. We must continue to publish th Quarterly, as it is most essential that we have such an officia organ; and every person who sends us a dollar a year fo COWLEY is in a very real sense a benefactor of the Society If your own subscription expires with this issue, please renev it promptly.

St Thomas' Church, Kiryu
(From a sketch by Father Sakurai)

JAPAN

THE Japanese Fathers have had a busy autumn. Fathe Kimura had several engagements in the dioceses of Nort Tokyo and Mid-Japan as a mission preacher. Father Taked undertook the preparation of the several churches in th Tochigi district for a sort of preaching mission which wa conducted by a priest from Tokyo. Father Sakurai conducte four Quiet Days at Akashi (Kobe), Nara (Kyoto) an Tokyo. He also conducted a two-day retreat at the Conver of the Epiphany in Tokyo for the community of Japanes Sisters and women Church workers. During Advent, Fathe Viall gave a series of sermons on "The Four Last Things at Christ Church, Yokohama.

On November 3rd, which is a national holiday in Japan, a requiem Mass was sung in St Thomas' Church, Kiryu, to which came members of the congregations of the several churches served by the Fathers of the Society at Ayama, Tochigi, Sano and Ashikaga. At this Mass, the sequence *Dies Irae* was sung in Japanese for the first time.

✤

Various opportunities for evangelistic work have offered themselves in Kiryu and its vicinity. Father Kimura has been asked to be an adviser to the Shin-sei-Kai (New Life Society), which exists for the purpose of combating tuberculosis. The president of the local association is a great authority on tuberculosis. The vice-president is a communicant of St Thomas' Church, Kiryu. Father Kimura functions somewhat as a chaplain to the organization. As a result of his interest and activity, there are several sick or dying persons asking for the New Life in Christ. On a hilltop overlooking the city a sanatorium of the Shin-sei-Kai is under construction for the extension of this work of prevention and cure. Another part of Father Kimura's work with the Society is the contribution of an article to the monthly magazine.

✤

Our publication department under Father Takeda's able management continues its good work. A recent publication was a book on constant prayer based on the Russian book, *The Way of a Pilgrim.* The Japanese have long been familiar through Buddhism with the practise of the frequent repetition of a short formula of prayer. This booklet was intended to show Christians the value of this method and to help them realize the obligation of prayer "without ceasing." Many appreciative letters have been received from readers, and a Presbyterian weekly printed a very favorable review.

✤

The number of subscribers to the monthly series of pamphlets is constantly increasing. The latest number is a Martyrology for the first quarter of the year, containing a brief life of all the Saints which appear in the Ordo of our Society.

OBITUARY

WILLIAM V. B. KIP. *January 18th*

A member of the Parish of St Mary the Virgin, New York City; a devoted friend of the Fathers; and, by his will, a generous benefactor of the American Congregation of the Society of St John the Evangelist.

AMY BISHOP. *January 22nd*

A communicant of St John's, Boston; for many years a member of the Fellowship of St John; and an occasional contributor to COWLEY. Her death, after several months of suffering courageously borne, is much felt by the community at Cambridge, for she lived just round the corner from the Monastery for several years, was interested in all of our activities and was a regular attendant at Mass in our chapel as long as her health permitted. Fortified with the sacraments of Holy Church, she entered into Eternal Life on St Vincent's Day. The burial took place at Mount Auburn after a requiem Mass at St John's, Boston, which was sung by the members of the community. By a bequest of her books and furniture and a sum of money to our Society, she becomes another on our list of benefactors for whose souls we offer our suffrages and Holy Mass year by year.

A friend in England writes of her:

'It is very kind of COWLEY to allow me to send a few words of affectionate remembrance of Amy Bishop from England on behalf of some of her many friends. It is twenty-four years ago since my wife and I first met her in Florence; and from that time we have rejoiced to be among her friends. Whenever she came to England she visited us, and the long gaps between her visits were filled with frequent and regular letters. We in England who saw her only from time to time think of her as one who had the genius of friendship—a friendship most loyal, affectionate and understanding. In some ways people reveal themselves in letters more than in any other way. A letter from Amy meant a letter—a letter of six, eight, ten good pages. Those letters revealed her pluck, her unselfishness and her desire to help others, especially certain Harvard students. I can think of no friend we shall miss more than Amy; and many others will say the same. England meant a great deal to her, and if one can leave one's heart in more than one place at a time, we should find hers in Oxford, in Malvern at the Convent of the Holy Name, and in the homes of the friends she had made in her travels. A friend, such as she was, is not to be found every day. A friend to

whom we can show our failures and our wounds. A friend who took the trouble to remember and enter into all our joys and little affairs. Need I say that all that Amy Bishop knew about friendship, she learnt from our Lord. In Him, she found a perfect Friend, and of Him she could say, "I have found Him whom my soul loveth: I have held Him and will not let Him go." May her influence never be forgotten by her friends; and may she rest in peace.'

JOHN PARKS GILMER. *February 1st*

Dr Gilmer was a lay-associate of our Society who lived in Los Angeles, California.

ANNA ODLIN REID. *February 26th*

Mrs Reid was a native of Exeter, New Hampshire, but for a number of years a member of the Church of the Advent in San Francisco and a loyal and devoted friend of our Society in California. She had a real genius for friendship, made herself known to every stranger who came to services at the Advent and saw that they were introduced to one of the Fathers and Brothers and made to "feel at home." Would that every parish church had such an invaluable adjunct! She was of distinguished New England ancestry and took great pride in it, sometimes to the annoyance of native Californians; and she took great pains to see that the Fathers from "back East" were regularly supplied with the *Boston Transcript.* After a requiem Mass at the Church of the Advent, her body was brought across the country for burial at Exeter. Father Dale, who had been her former Rector at the Advent, and several other members of the community who had also been stationed in San Francisco at various times and knew Mrs Reid, were able to drive to Exeter and be present at the committal.

EMILY MORGAN. *February 27th*

Miss Morgan was, in our estimation, one of the most distinguished laywomen in the American Church. She is best known through her two chief activities: her homes for under-privileged working girls, and Adelynrood at South Byfield, Massachusetts, the center for the Society of the Companions of the Holy Cross of which she was the Foundress and, up to the time of her death, the Superior. We take pride in the fact that she has for a great many years been a member of the Fellowship of St John. On the day of her burial at her native place in Connecticut we offered a requiem at our chapel in Cambridge.

ON WHOSE SOULS, SWEET JESUS, HAVE MERCY

NOTICES OF BOOKS

Progress Through Mental Prayer. By Edward Leen, C.S.SP. Cloth, pp. x+ 276. (New York: Sheed & Ward, 1935). $2.00.

In the Likeness of Christ. By Edward Leen, C.S.SP. Cloth, pp. xxiv + 361. (New York: Sheed & Ward, 1936). $2.50.

IN order to get the full value of these two exceptionally fine books, dealing with the principles and laws of union with God, they should be read together. Fr Leen is considered one of the most famous Irish masters of the spiritual life, and his simple, elucidating style gives the reader a comprehensive and adequate understanding of the various stages of mental prayer. In the introduction of the first volume, *Progress Through Mental Prayer,* Fr Leen summarizes the essence of the progress of a soul through prayer toward that perfection which God demands of it. He says, " . . . prayer that is good must have as its effect the gradual growth in self-abnegation. The presence of self-love in the soul is the great obstacle to the action of grace. Prayers reveals the presence of this self-love. . . . As the Christian soul empties of self, it fills up with God, not merely with some thought or aspect of God as visualized by a self-centered spirituality . . . but with God as He is in Himself." This theme is developed in the three sections of the book. Part I deals with the nature of prayer, Part II with the method in mental prayer considered in its fundamental principles, while Part III is devoted to the elements that make for progress in mental prayer.

The second volume, *In the Likeness of Christ,* is a series of meditations on the life of our Lord. These meditations portray the psychological reactions of the Son of God to His human environment, and the author goes on to show that these feelings and emotions of our human Lord are experienced in part, at least, by all who aim at living "a life for God."

Because these two volumes give such a clear, lucid account of the meaning and practical worth of mental prayer, and because they were designed particularly for laymen, we highly recommend them to anyone who is seriously desirous of developing his or her interior life.

J. V. W.

Adoration. By Alick Bouquet. Cloth, pp. viii + 128. (New York: Morehouse, 1936). $1.

THE author of this book is an English hospital chaplain and a frequent contributor to *The Church Times* of those interesting and informative articles which appear over the initials J.A.B. He writes always with that deftness of touch which makes an article or book intensely interesting and readable, and also with an aptness

of quotation or illustration which quickly and surely drives home a point. This new book is no exception to the standard which its author has set for himself. It is refreshing, moreover, to note in the book an entire absence of the sort of sentimentality which so often creeps into modern books about prayer. For a practical small book on the highest form of prayer, this is one of the best which it has been the privilege of this reviewer to read.

The author states that the purpose of the book is to "explain and encourage the use of the Prayer of Adoration, and so to help forward directly or indirectly the cause of outward unity which our Lord Himself linked up with the cause of the glory of God." While adoration can not be considered a panacea for all the ills responsible for a divided Christendom, there is a great deal to be said in favor of this attitude. It involves the same principle advocated by contemplatives and mystics in dealing with sin and expressed in the *Cloud of Unknowing* by the words, "And try to look as it were over their shoulders, seeking another thing; the which thing is God . . ."

The chapters on "A Reasonable Faith," "The Blessed Sacrament," and "Religious Ceremonial" are particularly fine. We highly recommend this book to all Churchmen. The format of the book and the price are attractive. It would make an excellent gift for Easter or Christmas.

J. V. W.

The Living Church Annual. The Year Book of the Episcopal Church. 1937. Cloth, $1.85. Paper, $1.50. *The Desk Kalendar and Lectionary,* 1937. Paper, 35 cents. (New York: Morehouse Publishing Company).

THESE usual and indispensable publications appear once more. An entirely new format has been given to the *Annual* with pleasing results. It has been reset throughout in a larger page-size, with new type and a two-column make-up. The result is a thinner and more compact volume and, therefore, one more convenient for desk use. Some excellent new maps of the eight provinces of the American Church are introduced this year, and brief historical summaries about each diocese and missionary district.

The *Lectionary* provided in the *Desk Kalendar* is the alternative one authorized by General Convention.

O. B. D.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one, there-

fore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

Cowley: Editorial Notices

COWLEY is issued quarterly, at the four seasons. Unless otherwise instructed, all subscriptions are reckoned as beginning with the current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Secretary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested to send to the Secretary at Cambridge prompt notice of any permanent change of address.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. All subscriptions for the Quarterly should be sent to the Secretary, S.S.J.E., 980 Memorial Drive, Cambridge, Mass. Checks should be made payable to *The Society of St John the Evangelist.*

LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.*

General Information

CORRESPONDENCE for the Father Superior should be addressed to 980 *Memorial Drive, Cambridge, Mass.*

Donations and subscriptions for the works of the Society are thankfully received. Those designated for any work in the Home Province, or for the Province of the Far East, should be sent directly to the FATHER SUPERIOR, 980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in California should be sent to the REVEREND FATHER OTIS, S.S.J.E., Superior, 162 Hickory Street, San Francisco, California.

Contributions for the Society's work in the Canadian Province should be sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial Superior, House of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, application should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

The Repository

AT the Monastery in Cambridge the Society maintains a Repository for the sale of its publications and other books and tracts, rosaries, pictures and devotional articles. A list of our publications will be sent upon request. Address all orders to the Secretary of Publications, 980 Memorial Drive, Cambridge, Mass.

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I GIVE, *devise and bequeath the sum of*..... *dollars to the Society of St John the Evangelist, a religious corporation duly organized under the laws of the Commonwealth of Massachusetts, and located at 33 Bowdoin Street, Boston, Massachusetts.*